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THE
POLITE TUTOR:

WITH
REFLECTIONS

ON THE

Folly and Absurdity of Unpolite
Behaviour.

Translated from the FRENCH of

The Abbot De BELLEGARDE,

By the LADY who Translated *The Lady's*
Preceptor in the Affair of Love, &c.

*Good-Nature and Good-Sense will ever join,
To err, is Human; to forgive, Divine.*

POPE.

L O N D O N;

Printed for C. CORBETT, at *Addison's Head* in
Fleet-Street; and Sold at all the Pamphlet-
Shops in *London* and *Westminster*. 1749.

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THE P R E F A C E.

IT is a common observation, that the age we live in is very polite. This would be a high encomium, were it not commonly mentioned by way of reproach and disparagement to it. The reason of this wrong judging is, not making a distinction between true and false Politeness; the latter may with justice be said of the affectations, the vain compliments and extravagancies we are fallen into, whereas, was true Politeness practised by all sorts of people, it would give the age a brightness which would eclipse all the preceding ones, silence all murmurs, and make society and intercourse grow pleasing, even to the most sower Misanthrope.

Much then may be said in praise of true Politeness, in opposition to that sort which consists in a base and servile complaisance, an abject fawning and sycophantry, which shews a meanness of soul far unworthy a person of good principles and education, and which can never, with any justice come under the denomination of Politeness and good breeding; because, by speaking and acting entirely contrary to our own judgment and reason, we palpably call in question the good sense of those we endeavour to deceive, by our unseasonable and ill-judg'd flatteries.

True Politeness is one of the most amiable accomplishments to qualify us for society that we can possibly have, in order to recommend

us, and make our company desirable. Were we indeed to live like hermits, secluded from all society, and conversant only with authors long since dead, our good or ill qualities could only affect ourselves, and be of no benefit or prejudice to the rest of mankind. Were we certain of passing our whole lives in a lonely retreat, our good-breeding would be of no consequence to others; but as we are to look upon ourselves as members of a commonwealth, and designed for society, especially in a world so much influenced by example as ours is; our business ought to be, to make ourselves as agreeable to our fellow-creatures as we can, and as conformable to them (their vices excepted) as our powers and abilities will allow; and endeavour, by our example more than by our admonitions, to shew them the way that leads to contentment and happiness, which, in this world, can only be attained by regulating our passions, calming our minds, and living in peace and friendship with our neighbours.

By true Politeness is to be understood, such a temper of mind as is entirely conformable to the precepts of the Christian Religion. It is a mixture of humility, meekness, affability, discretion and modesty; it admits no indecent sallies of passion, no hasty repartees, no perverse contradiction. It renders a person obliging, complaisant, and good-humoured; it is an enemy to selfishness, detraction, and spiteful observations; it banishes all loose and idle talking, all profane, extravagant, or unreasonable mirth, every jest or witticism that may give offence, by being taken as a reflection on the person spoken to, either by himself, or being so interpreted by others.

others. A word more should be added concerning what people call bantering in conversation, which, if ever practised, ought to be conducted with the greatest care and discretion. There are few who like to be the objects of others mirth ; they do not care to be banter'd unless their wit, or rank in the world, enables them to return it to the facetious person ; which, if they should accomplish with success, often ends in wrangling, and produces a coldness between the parties. There cannot be a greater piece of ill manners than putting a person out of countenance in company ; and especially when the raillery touches upon any of their defects, natural or acquired. In short, it is what should hardly be admitted into polite conversation, and when circumstances make it tolerable, it should be conducted with the utmost delicacy and nicety, and the subject should always be dropped, as soon as we perceive that 'tis likely to give offence or uneasiness.

It is much to be wished, as this age is come to a great pitch of learning and brightness, that the behaviour above described was added to its other refinements. The French nation has long been celebrated for its politeness, but Mr. De Bellegarde, by his sharp satire on his countrymen, gives us to understand that many of them are faulty in that point. Why should not then the English nation, inferior to the French in no other respect, grow as conspicuous for the Politeness of its manners, as for the many other eminent virtues and accomplishments which so justly adorn it.

REFLECTIONS

ON

UNPOLITENESS, &c.

UNPOLITENESS is not a single fault, but the effect of several. It sometimes proceeds from a gross ignorance of decorum; or a stupid indolence which hinders a person from paying due respect to others. Sometimes from a peevish malignity, which puts one in a constant contradictory disposition; and is either the effect of foolish vanity, of a proud and whimsical humour, which makes a man set himself above the rules of civil life; or of a mind blackened with melancholy, which takes a pleasure in being blunt and disobliging.

Unpoliteness is, perhaps, of all faults, that which renders a man most contemptible. His weaknesses may be forgiven him, his blunt ways may be excused, and even his occasional hastiness; but his unpoliteness is a sort of habit, which stings home when it shews the least disdain or contempt. These are things which are never forgiven, people always having so good an opinion of themselves as to think that due regard ought to be shewn to them.

The gross incivilities which some of distinguished rank often allow themselves in, sets every body against them; and by that behaviour

viour they shew their bad education. It spoils their own taste, and makes them run into that shameful familiarity which wound the respect that people of quality owe to themselves and to each other.

Is it with a design to pass for a great wit, and an agreeable man, that Altamont takes so much liberty in talking of his own faults, and the faults of his neighbours? That he tosses their hat and gloves about the room? That, when he wants to speak to a person, he gives them a push with his elbow to awaken their attention, or for a signal that he has something to say to him? It is true, Altamont! that you are of a noble family, and your name is celebrated in history; but will the virtues of your ancestors exempt you from all necessity of being civil and polite? Will they give you a right to be vain-glorious, and to disoblige people in a brutal manner, without regard to any person whatsoever?

We must put a little constraint upon ourselves, and be very attentive, in order to avoid the fault of unpoliteness. This is the reason why young men, who only follow their humour and caprice, and who live without reflection, are rude and unpolite; have no regard for the fair sex, and instead of respecting them as they ought, think there is a sort of merit in affronting and despising them, and making cruel representations of them, contrary to reason and truth. What ill manners! what wild behaviour is this!

The behaviour of some men is very fulsome, who make it their business to say fine things to every woman. They meet with encourage-
ment

ment from some, but those who have any share of discernment have a great contempt for such insipid adorers, who are equally prodigal of their incense to every fine face. The young men of this age have in a great measure lost that ridiculous piece of folly; they are too ill bred to be given to flattery, and are in more danger of being unmannerly than of falling into an excess of complaisance and attachment for the ladies.

We should do people the honour to hearken to them when they speak, and answer them to the purpose. There are many who shew their absence of mind in company visibly, and discover the uneasiness they are under; you see in their countenances their impatience 'till they quit you, and how tired they are of your discourse, and instead of being attentive to what you say, they only wait for a favourable opportunity of leaving you, without giving you time to finish what you were saying. If you give any credit to the hurry Cleander is continually in, he has always the most important affairs in the world upon his hands; every moment he spends with you, he looks upon as lost; he answers you in a careless negligent manner, and has so little regard for you as to let you perceive that your company is troublesome to him, and that he looks upon you as an intruder.

People that always live in the country, and those who have a small share of wit, listen to conversation with the attention of an idiot, and dare not speak. We are often obliged to them for their silence; 'tis better for them to hold their tongues than to talk of nothing but their tenants,

tenants, their dogs, their good-riding, of hunting hares, or of the number of partridges they have taken that season. This remark only respects those who never stirred out of their own county, and know little or nothing of the world.

How is it possible for reasonable people who have the least notion of Politeness, to avoid being very much tired of that sort of conversation, where one only meets with sorry jesters, whose discourse is insipid; slanderers, who tear each others reputation to pieces without mercy; barren minds which furnish nothing agreeable; superficial people, who altogether run upon trifles, and cannot maintain a polite conversation that turns upon serious matters; persons prepossessed in favour of their own merit, and who approve of nothing but what has some relation to themselves. The most troublesome people of all, are those of a contradictory temper, who declare themselves immediately against what others advance; they are not always sure of their own sentiments, they only contradict for the pleasure of being of a contrary opinion.

This is not a likely way to have our company desirable, and to gain the esteem and affection of our acquaintance. Those who love themselves, and who idolize their own thoughts, expect that every body should have a deference to all they say, and can't bear to see people unmoved at their discourse. For my part, I tremble every time I am obliged to speak, to offer any advice, or to relate any thing before Lyfander; he tells me bluntly, that what I advance is false, without waiting 'till I explain

my reasons : He insinuates that my advice is ridiculous ; that nobody is ignorant of the news I tell, and that he knew it long ago : I press him to tell me some circumstance of it, but he does not so much as know what I have been talking of. Lysander, and those who resemble him, ought to have more regard for people, and less presumption and self-sufficiency, for fear they should be accused of being proud, disdainful, haughty, and unpolite.

It is an unpardonable piece of ill manners to interrupt a person who tells a story. He had better fail in some circumstance of it, than for another to take him up, if he does not ask his opinion ; or to express that he knew long ago the piece of news he tells us. For why should we refuse a man the pleasure he would have in thinking he told us a thing we were ignorant of before. We are not at a loss to comprehend why the conversation of young people is so flat and insipid : the graces of youth are not an equivalent for the harshness and folly of their behaviour ; their exterior charms grow at last less pleasing by the disgust their unpoliteness gives.

Familiarity with women of merit and beauty is dangerous ; but we must not on that account be wanting in the civility which is due to them. This is the way to make them amends in some measure, for the dependance the laws have subjected them to, as they have the most lively sense of the injury done them, when they are disappointed of that respect which they justly merit, and are sure to be reveng'd when opportunity offers.

Women

Women view themselves in their glasses with different eyes from those other people see them with. Their imagination makes them find out a thousand charms, which, in reality they are not possessed of. We must not take pains to undeceive them, for it will never be forgiven. Why will you rob Clarinda of the pleasure she takes in thinking herself pretty and agreeable? You will not be able to persuade her of the contrary with all your rhetorick, but you will certainly make yourself hated by her. I heard Brutus once say of a lady, loud enough for her to hear him, that she was ugly. The same gentleman talked of Belinda's gallantries in her presence, cited the names of her lovers, and gave an account of the rendezvous she had with them, as if he had been her confidant. Is it possible that people of fashion can be guilty of such rude behaviour!

We are loth to yield when we apprehend ourselves to be in the right; it is better however to submit, than to shew an importunate obstinacy in maintaining our sentiments. The chief part of the things that are disputed are generally frivolous and of no consequence: Why should we then make it a point of honour to gain the victory, and bring every body over to our opinion? Let us rather indulge them in the pleasure of believing they are in the right, and think justly.

It is without doubt a great breach of civility to listen to what is not spoke to us. Those who are so attentive to hear what one wants to hide from them are very troublesome in society, and acquire nothing but hatred if they divulge secrets they steal in that manner. But

it is much worse when they imagine what others say in private, and proclaim it as if they had been let into the secret. I know from good hands, says Philander, that such a one is a particular friend of Belisa's, and that she has a secret kindness for him: If I was to tell you, adds he, with a loud and decisive tone, all I know of that affair, you would perceive that I am well informed in what relates to her. But the truth is, that Philander has never seen Belisa, and that he knows none of her acquaintance.

9. — Men have a natural desire to distinguish themselves and to eclipse others. This is the reason why people come home so discontented from such conversations. Every one thinks well of himself, and is willing to shew his own wit as much as he possibly can; however, we are apt to set our selves against those who strive to excel, and set themselves up for precedents: 'Tis a sort of tyranny that they usurp over the minds of others, and they are little less hated than those who attempt to rule alone in a commonwealth. It behoves us to accommodate ourselves to the genius of the company we frequent, and industriously make the conversation turn upon subjects that suit them. In short, the most likely method to please, is to hearken to others with pleasure, and to assist them in unfolding their wit.

The mark of a sublime genius is not to mind passing for a great wit; to talk of trifles with middling people, tho' he has a thousand bright things to say upon all subjects, and so suit himself to the capacity of those he converses with as to make them think themselves upon

upon a par with him. By so doing, they will be charm'd with him and with themselves, imagining they find that equality which flatters their self-love. It requires a great share of good-sense to be able to contain ones self within these bounds; and a great stock of modesty not to be desirous when it is in ones power, to outshine others. When Philemon comes to make you a visit, he begins the conversation in the outward room. He speaks loud, and as fast as he possibly can; he does not care whether you hear him or not, he will talk. You must be very cunning to find out when he coughs, or blows his nose, in order to enter into discourse, and as it were by stealth, to say any thing to him. I have known people compromise the matter with him, and ask him how long he intends to tire the company? He declares himself; they take out a watch, and oblige him to keep to the agreement.

We cannot help being angry with those who break their word with us, but it is more generous and civil to dissemble our resentment than to quarrel with them. Is it not much better to insinuate to them in a mild way, that they have not done their duty, and that we are displeased at their proceedings, than to reproach them in sharp and offensive terms, for the faults they have committed? It is very unpolite and cruel to insult a man who has done a foolish thing, and to express a malicious satisfaction at his confusion; 'tis as if one endeavour'd to sink a person almost drowned.

Unless

Unless we have a great share of good-sense prosperity will be apt to change our manners, and alter our sentiments. Those who seem to have no ambition with a moderate fortune, often grow insolent and tyrannical when they happen to be advanced to a higher station; which serves only to display their extravagancies, and to make them despis'd by all those who expect nothing from their interest. Clito, when in low circumstances, was mild, affable and polite; but being left heir to a great estate, he is grown haughty, proud, and disdainful; he despises his old friends, he does not know them, and has left off visiting them; he has forgot their names and his own too, he is no longer the same man but another Clito. On the other hand, peevish, crabbed, untractable people in adversity, sometimes grow easy, sociable and obliging in a more happy situation.

To be perpetually twitting a person with the good offices we have done him is a great fault, as it lessens the obligations he would otherwise think himself under to us. Cleantes has served me in an affair in which I wanted his interest and assistance; I am much obliged to him for the pains he has taken in relation to my cause, but he now eternally talks of what he has done for me, and always makes the conversation turn upon that subject. "Don't you remember," says he, "what I did for you upon that occasion, how I help'd you out at a critical juncture?" This is losing the merit of an obligation, by talking of it, and by applauding themselves for the steps they have taken in order to serve us. It ought not to be doubted, that the person who has had a good office done him

him will constantly keep it in mind, and never blush at meeting the eyes of his benefactor.

It by no means becomes men to array themselves in gaudy attire like women. Their dress should be plain and neat, not dirty or slovenly. A man who has a good air disposes people to receive more favourably what he has a mind to communicate to them; a genteel person prejudices one in favour of the speaker. but we hearken with less pleasure to a man dressed in a negligent and careless manner.

To be touchy and affronted every minute is either the mark of a small genius, or a want of good-breeding, or of a low education. Noble and elevated souls never suffer themselves to be moved, nor alter the frame of their minds for trifles. Polite people easily excuse the weakness and rudeness of others, seem not to take notice of little incongruities in their behaviour, nor to hear the disobliging things that are said to them. 'Tis scarce possible to live long in the world without meeting with many causes of complaint in relation to the unpoliteness of men; but those who are stiff and formal, and who pass by nothing in others, are often more unpolite than the people they complain of.

If any body speaks to you in a haughty imperious manner, be sure not to answer in the same way. The best method of putting proud people out of countenance, is speaking to them without being moved; that is a mark of an entire command over our passions, and this contrast causes theirs to appear more ridiculous. Let other people say as many foolish things as they please, but do you take care to say none

your self; the misfortune is, that nobody will yield; people imagine they injure and dishonour themselves if they listen with an indolent calmness to the harsh things which others say to them, and are apt to answer in a quick and angry tone. Such repartees full of heat and passion are very disagreeable musick to the company they are in, who have nothing to do with their disputes; the contending parties ought at least to have discretion enough to quarrel by themselves, and not to assemble the neighbourhood to be witnesses of their ridiculous behaviour.

I do not say that we should shew a fulsome complaisance for all that others say, or give a silly approbation to all their discourses. A contrariety of sentiments is sometimes necessary to enliven conversation; let us only take care not to be too warm in our disputes. Theodosius proposes his sentiments as his decisions, you must either come into his opinion, or quarrel with him.

An excess of sincerity is sometimes as preposterous as a too easy and studied complaisance. You will be dreaded in all conversations for the freedom you take in telling others to their faces what you think of them. Why should you take upon yourself to give your advice to those who do not ask it? 'Tis a sure way to be slighted; for people do not always care to be set right, they rather chuse to be flatter'd and applauded.

I know a man who never accosts any body but to tell them some bad piece of news; if they have spoke in publick, he says to their faces, that their discourse has not been well receiv'd;

receiv'd ; he gives them to understand, that their conduct has been complained of, and that something has been discover'd that tends greatly to their disadvantage. Take care of that, says he, softening his voice, the world censures your actions. It is not a true zeal that guides him when he talks in that manner, 'tis mere jealousy, and a spiteful pleasure he takes in vexing you.

But it is much worse to tell people of their natural imperfections. Why should you say to one woman, that she is crooked ; to another that she is too fat ; and to a third, that she paints, and buys her beauty of the druggist. These reproaches vex and torment them more than if we accus'd them of having poisoned a person. In like manner, we must not attempt to make men sensible of the weakness of their understandings ; however indifferent a preacher may perform, he flatters himself with the thoughts of having charm'd his auditors. The worst of counsellors seek for applause in the eyes of those who hearken to them. Why should we not leave them in so pleasing an error, that hurts nobody, and makes them pass their lives in a more agreeable manner.

It is a great piece of ill-manners to whisper in company ; Those who are excluded from the secret, have a right to suspect that they are the persons talked of, or that they are despis'd.

Damon always draws near Horatio wherever he meets him, and is perpetually whispering to him. If any body else asks Damon a question, he answers in a very negligent manner, and without looking at them : in order to shew the greater complaisance to Horatio, whose good

offices he expects, he ventures disobliging a whole company.

Nobody is obliged to make feasts, or great entertainments, there being no law that orders it, but when it is done, it should be with a good grace. Take care that no one sees, upon your discontented countenance, the uneasiness you are under, on account of the expence. You must not take notice of what your guests eat, or how often they call for drink. We naturally come from an entertainment full of indignation, where stinginess and magnificence are joined; an ill-judg'd unreasonable parsimony dishonours the person who gives it, and damps the joy of the whole assembly.

When we are at table, we ought carefully to avoid every discourse that may in the least tend to offend the company. It is a piece of ill manners to talk of some loathsome illnesses, of remedies, or of Physicians; all these convey ideas which turn the stomach and deaden the appetite. We should also avoid talking of certain insects, which some who are very nice can neither bear to see or hear of.

A sick man diverts his sorrows and relieves himself by talking of his illness. The attention with which he is listened to comforts him, and in some measure blunts the edge of his pains; but he must not abuse the good nature of those who hearken to him, nor give too exact an account of the circumstances of his distemper, and the success of the remedies he makes use of.

To speak in general, we should not allow ourselves the liberty of jokes. 'Tis difficult to act that part well, we often expose ourselves
that

that way, and are in danger of growing ridiculous: A great deal of discernment is requisite, in order to distinguish between what is poignant, and what is insipid. Jokes are paultry when they are too far fetched, and we should never jest with people, unless we are sure they will not take it amiss; and even then we ought seldom to venture it: very often those who laugh at what is said, are inwardly displeased. A comical word that escapes may cause great uneasiness, and draw after it much regret. It looks as if we took pains to make ourselves enemies, when we venture their displeasure for the sake of saying a smart thing.

There is no part so difficult to act as that of a censurer; tho' people may receive it well, yet they do not much like those who take upon them to criticise their conduct, or their performances. By setting up for censurers, we expose ourselves to great uneasinesses, and are often ill rewarded for the advice we give. Why should we trouble ourselves about setting people right, without knowing whether people will be pleased with it? and why should we venture meeting with angry answers, which the persons found fault with cannot always guard against, when they are attacked in a sensible part.

When our friends commit faults that may be attended with ill consequences, 'tis our duty to admonish them: This is a very nice point, but we must not refuse our advice to those who want it; we should do it in an artful manner, and wrap up our reproofs in tender and good-natured expressions, as they might otherwise

give great offence, if delivered in harsh and unpolite terms. We should admonish a person who goes astray of the danger he is in, and gently represent to him, that he is not careful enough of his conduct. To act this part well, we must be intimately acquainted with the person's temper, and speak accordingly. We should soften a reprimand by friendly and mild expressions, since acting in a contrary manner only frightens them, instead of having a good effect.

'Tis seldom owing to a desire of correcting others, or making them better, that we censure them; it is in order to gain an ascendent over them, and to shew our superior genius. This is what makes them dislike us: instead of expressing our thoughts in an engaging and modest manner, when we warn them of their faults, we only let them perceive our vanity and peevishness; or the secret complacency we take in imagining ourselves exempt from the imperfections we reprove them for. Is it not much better to be silent than to speak ill of our neighbours, and shew our wit at the expence of their reputations? A man of merit should never allow himself the freedom of saying any thing ill of women: it is exceeding rude, to reproach them with the levity of their minds, or some disadvantageous adventure of their lives; and to let some words drop which shew contempt. 'Tis a worn-out piece of eloquence to shew a studied compassion for them, in order to act the farce the better, and to hide the venom of their slanders.

We can hardly help taking notice of some certain faults, which are very conspicuous; but

but we must not always seem to see them ; much less should we speak of them, or uncivilly reproach those who are fallen into them : It is setting ourselves up for persons of great consequence and excessive niceness, not to be able to bear with the imperfections and faults of others. That false delicacy is often a sign of a littleness of mind, or of a great presumption.

A pretty way of reprimanding those who commit faults is, doing it in general, without addressing ones self directly to the guilty person, to spare him the confusion of it. That underhand way has a surer effect. If the fault is of no great consequence, 'tis better to seem ignorant of it, than to take it up ; but if it be of such a nature that friendship, decorum and duty obliges a person to admonish those who go astray, it must be done with all the mitigations that the fault can possibly admit of.

Men ought in some measure to take more pains to render themselves agreeable than learned in company. Of what use is their profound knowledge, if their behaviour set their acquaintance against them ? 'Tis buying the smart things they say now and then, at too dear a rate, to bear with their whimsical and impertinent ways. A man puff'd up with his learning imagines he is look'd upon by all the world as the Phoenix of wit ; he does not take a step, nor say a word, without letting people see the contempt he has for them, whom he views with an air of compassion. Of what use in society is learning, which gives men so rustical a behaviour, and which inspires them with such presumption ? would it not be more advantageous to know less and be more agreeable.

I am troubled to guess why those who are brought up in a college have commonly very little complaisance, and are very unpolite. The learning they acquire there ought not to have so ill an effect on their minds, as to give them a wrong turn, instead of improving them. I believe the custom of disputing frequently, and saying rude things in Latin, makes them obstinate and incapable of yielding, or altering their sentiments, in order to accommodate themselves to the taste of others.

The reason why men of learning so ill suit the taste of polite people is, that they only consult their books, and never study the world.

A continual application to what they have heard, renders them absent, and buries them in their own thoughts: They hardly hear what is said to them, they answer in a careless manner; the common conversations are not elevated

enough to merit their attention. Is it not much better to know less Greek and Latin, and not to shut ourselves up with the dead, in order to converse with the living.

We lose more than we imagine, when we neglect outward appearances: That piece of negligence sometimes ruins in a moment all the esteem people used formerly to have for us, before they were well acquainted with us. Theodorus is learned, and a worthy man; but clownish, and unpolite: He does not sufficiently regard those he speaks to; the great reputation his knowledge has acquired him is of less credit to him, because his ill behaviour is disagreeable, and his manners are unpolished.

Few get rid of an awkward and unhandsome deportment, because they do not thoroughly know

know themselves; they think they are easy, affable and courteous; that their conversation is very entertaining, and very improving, and don't so much as suspect that they are look'd upon as troublesome, uncivil, ill-natur'd, and whimsical; as people that have no regard for others, and that displease every body almost, without thinking of it, and even without designing it. Unpoliteness is a defect which gives people room to find fault with us, for our words, our actions, or our manners; Politeness, on the contrary, as defined by a great master on that subject, is, *A certain attention, by which our words and our actions oblige others to be pleas'd with us and with themselves.*

The School of the world is the speediest remedy to cure unpoliteness; by seeing and conversing with polite persons often we are apt to resemble them; the society of those we respect, if we are attentive to them, will inspire us with complaisance, sweetness, and an agreeable behaviour. Thousands pass their whole lives in making visits, without growing more polite and fashionable, because they make no reflections upon what is pleasing in others, and what is unseemely and disagreeable in themselves.

Theodosia was born at court, which may be said to have been a nursery to her; she has always liv'd there, and her rank and quality draws every day to her house some of the most polite courtiers; she does not know, however, how to behave; she is proud, untractable and disdainful; and if they did not want her interest, and her husband's favour, she would soon be abandon'd for her ill breeding, so unbecoming her station.

If we would take the pains to remark other people's follies, and the bad effects they produce, we should very easily avoid falling into them. When we see how ridiculous and troublesome a man is who has no complaisance, we should study to be complaisant. We should do ourselves justice, and be persuaded, our imperfections are disagreeable to others, as theirs are to us.

Indiscreet and giddy ways are the effects of unpoliteness; reservedness and indiscretion are on the other hand, easily lead to a polite behaviour; they hinder us from speaking heedlessly, and make us take such just measures, that we never forget ourselves.

We may observe whimsical irregularities in most men, which we are at a loss to account for; Self-love and self-interest are often the cause of them, and in that respect they reason very ill; for the surest way of ingratiating ourselves to others, is by an affable and courteous behaviour; whereas an unpolite, blunt carriage will be apt to provoke and sometimes set those against us, who might otherwise have served us.

The world is, in truth, full of whimsical persons, who abuse the deference and respect others have for them, and who often put their good-nature and civility to hard tryals. But we ought not to be foolishly complaisant; there are bounds and measures to be observ'd in that, as in every thing else; it is proper to know how far complaisance ought to go. If it is excessive and fawning, it grows insipid and disgusts, instead of pleasing. The secret consists in finding the just medium between the insipidness of flattery, and an odious rusticity.

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